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# 4 In 10 Adults In U.S. Attended Church In Typical Week Of 1984

PRINCETON, N.J. – Four adults in every 10 (40%) attended church or synagogue in a typical week in 1984, matching the figure recorded for 1983.

Churchgoing has remained remarkably constant since 1972, after having declined from the high points of 49% recorded in 1955 and 1958. Attendance has not varied by more than one percentage point since 1972.

In 1984, 51% of Catholics nationwide attended church in a typical week, compared to 39% of Protestants, figures that almost exactly match those from the 1983 audit.

Consistent with earlier years, the rate of churchgoing in 1984 was higher among women than men, and among older persons than younger.

Slightly higher proportions of Americans attended in the South and Midwest than in the East and West.

Adherents of The Church of Jesus Christ of Latter-day Saints were the best attenders (53% attended in a typical week), followed by Southern Baptists (46%).

## CATHOLIC ATTENDANCE WAS 74% IN 1958 SURVEY

Since 1958, a peak year for church attendance, the decline in churchgoing has been sharpest among Catholics. Attendance at Mass had fallen 23 points between 1958 and 1982, while Protestant churchgoing has remained remarkably stable since 1958.

The attendance figures are based on surveys conducted in five selected weeks during 1984 in more than 300 scientifically selected localities across the nation. A total of 7,747 adults, 18 and older, were interviewed in person.

## QUESTION ASKED SINCE '39 SURVEY

This question was asked:

*Did you, yourself, happen to attend church or synagogue in the last seven days?*

Following is a selected trend since 1939. The audits from 1955 through 1984 were based on an average of several surveys during each year. The figures prior to 1955 were based on a single annual survey.

### Church/Synagogue Attendance

| | |
|---|---|
| 1984 | 40% |
| 1983 | 40 |
| 1982 | 41 |
| 1981 | 41 |
| 1980 | 40 |
| 1979 | 40 |
| 1978 | 41 |
| 1977 | 41 |
| 1972 | 40 |
| 1969 | 42 |
| 1967 | 43 |
| 1962 | 46 |
| 1958 | 49* |
| 1957 | 47 |
| 1955 | 49* |
| 1954 | 46 |
| 1950 | 39 |
| 1940 | 37** |
| 1939 | 41 |

*High point.
**Low point.

The following table shows highlights in the trend for Catholics and Protestants since the peak year of 1958:

| | Protestants % | Catholics % |
|---|---|---|
| 1984 | 39 | 51 |
| 1983 | 39 | 52 |
| 1982 | 41 | 51 |
| 1981 | 40 | 53 |
| 1980 | 39 | 53 |
| 1979 | 40 | 52 |
| 1978 | 40 | 52 |
| 1968 | 38 | 65 |
| 1958 | 44 | 74 |

# Survey Probes Teen Drug Use

Six in 10 (59%) of teens aged 13 to 18 have used alcohol more than once, and an additional 17% say they have tried alcohol on a single occasion. Only 23% of teenagers currently say they do not drink, the smallest figure ever recorded in these surveys.

When asked about drug use, one of four American teenagers (26%) admits to using marijuana. But after age 15, the percentages rise sharply, with 39% saying they have used marijuana and 86% alcohol.

Cocaine use among adolescents is at a much lower level. Between the ages of 16 and 18, 7% of all U.S. teens use cocaine.

### 12% COMBINE DRUGS AND ALCOHOL

Pills are also being consumed by American teens, with 9% using some type of pill between the ages of 13 and 18. Of particular concern to medical professionals and others, one of eight teens (12%) admits to combining drug and alcohol use at the same time.

These high levels of drug use among American adolescents are having severe behavioral consequences, according to the survey.

### 26% HAVE DRIVEN AFTER DRINKING

Among teens of driving age, the survey found one-fourth (26%) admit to driving after using alcohol or drugs. Also, one in three admits to having ridden with a drunk driver of their age. The chief cause of death among young people (ages 15-24) is now drunk- or drug-impaired driving.

Despite the unprecedented levels of teenage alcohol use and the continuing high levels of marijuana use, most American adolescents seem to realize that their use of drugs and alcohol can cause both immediate and future problems.

Fifteen percent of teens say their own use of chemicals has been a cause of trouble to them or to others, and the overwhelming majority believes that drug use of any type is likely to continue causing difficulty in their adult lives. More than four out of five teenagers say that adolescent drug and alcohol users are not just going through a phase, but probably will have related problems in adult life. A majority of young people say that a teenager should first turn to a family member for help if there is a problem with alcohol or drugs.

A large majority of American teenagers say they have friends who are regular drug users or drinkers. Two of three adolescents (67%) say they have at least some friends who smoke marijuana regularly, and eight of 10 (83%) have friends who are regular users of alcoholic beverages.

Also, substantial portions of the American teenage population socialize almost solely with drug and alcohol users, according to the survey. One of three teens says that all or most of his or her friends are regular drinkers, and almost one of five (18%) says that all or most friends are regular marijuana users. This potential source of peer pressure is far greater after the age of 16, when more than half (52%) of teenagers characterize most or all of their friends as regular drinkers and a fourth (24%) say all or most of their friends are regular marijuana users.

Smaller numbers are reported for use of pills, cocaine, and hard drugs. Seven percent of teens say that all or most of their friends take pills, 3% report cocaine use among their friends, and the same number (3%) cite hard drug consumption.

For the survey, conducted by The Gallup Organization for the nationwide Adolescent Care Unit Programs, 416 teenagers, aged 13 to 18, were interviewed by telephone between November 1983 and January 1984.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 6 percentage points in either direction.

### RELIGIOUS FIGURES NEAR TOP OF 'MOST ADMIRED' LISTS

Religious figures are near the top of the list of the Gallup Poll's annual "most admired" lists.

President Ronald Reagan wins the most votes among the public as the man they admire most in the world today, followed by Pope John Paul II, the Rev. Jesse Jackson and the Rev. Billy Graham.

Mother Teresa of Calcutta wins the third greatest number of votes as the "most admired woman in the world," behind Britian's Prime Minister Margaret Thatcher and Democratic Vice-presidential candidate, Geraldine Ferraro.

All persons in this nationwide end-of-the-year survey were asked for their first choice and second choices for the man they admired most in the world today. The same questions were asked about women.

Here are the top 10 among both men and women:

| MOST ADMIRED MEN | MOST ADMIRED WOMEN |
|---|---|
| 1. Ronald Reagan | 1. Margaret Thatcher |
| 2. Pope John Paul II | 2. Geraldine Ferraro |
| 3. Rev. Jesse Jackson | 3. Mother Teresa |
| 4. Rev. Billy Graham | 4. Nancy Reagan |
| 5. Walter Mondale | 5. Jean Kirkpatrick |
| 6. Sen. Edward Kennedy | 6. Betty Ford |
| 7. Jimmy Carter | 7. Queen Elizabeth II |
| 8. Henry Kissinger | 8. Coretta King |
| 9. Lee Iacocca | 9. Lady Diana |
| 10. George Bush | 10. Sandra O'Connor |

# Neglect, Lack Of Discipline Cited As Major Failures In Parenting

Lack of discipline, child neglect, and poor parental example are seen as the major failures of parents in raising children today, with the views of women and men in close agreement.

Also named with considerable frequency are giving children too little responsibility, not treating them as persons, and failing to understand and sympathize with their needs.

In a recent nationwide Gallup survey, respondents were handed a card listing six shortcomings and asked:

*Which of these would you say is the main fault of parents in raising children nowadays?*

Here are the national findings:

**MAIN FAULTS OF PARENTS**

| | |
|---|---|
| No discipline; parents too lenient; children have it too easy | 37% |
| Children neglected, unattended | 24 |
| Parents set poor example | 8 |
| Children not treated as persons, given too little responsibility | 7 |
| Lack of understanding, sympathy | 6 |
| Children have too much money | 2 |
| All others | 2 |
| Don't know | 14 |
| | 100% |

**TOP PROBLEMS NAMED BY TEENAGERS**

These findings are seen against a backdrop of problems cited most often by teenagers themselves as the biggest facing young people today.

According to a recent Gallup Youth Survey, drug abuse is the biggest problem currently facing teens. Concern about drugs has risen from 27% in 1977, when teenagers also named it as the biggest problem facing their generation, to 42% today.

Alcohol abuse, cited by 14% of teenagers, ranks as the number two problem facing the current generation. Unemployment is the third leading cause of concern, named by 10%, down from 16% in 1983.

Teenagers were asked this question.

*What is the biggest problem facing teenagers today?*

And here are the national findings from a nationwide survey of teenagers (ages 13-18) conducted by the Gallup Youth Survey:

**BIGGEST PROBLEMS FACING TEENAGERS**

| | 1984 % | 1983 % | 1977 % |
|---|---|---|---|
| Drug abuse | 42 | 35 | 27 |
| Alcohol abuse | 14 | 10 | 7 |
| Unemployment | 10 | 16 | 6 |
| Peer pressures | 8 | 8 | 5 |
| Fear of war | 5 | 4 | * |
| Problems in growing up, finding purpose in life | 4 | 1 | 6 |
| Getting along with parents | 3 | 5 | 20 |
| School problems | 3 | 5 | 3 |
| Career doubts, uncertainty | 3 | 3 | 3 |
| Miscellaneous | 8 | 8 | 15 |
| Don't know | 16 | 18 | 14 |
| | 116 % | 113% | 106 % |

*Less than 1%.
(Totals add to more than 100% due to multiple responses.)

The adult findings are based on in-person interviews with 1,520 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period Oct. 26-29. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

The Gallup Youth Survey findings on teenagers' biggest problems are based on 504 telephone interviews conducted between April-June, 1984. An allowance of plus or minus 6 points should be made for sampling error.


## INTERESTED IN CONDUCTING A SURVEY OF YOUR CHURCH?

A growing number of priests, ministers and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advice, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1153 Winged Foot Circle, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.




BEST COPY AVAILABLE

# Television In Your Church

*(Reprint of speech by the Rev. Louis Scheuddig, Pres. and Ex. Director, The Episcopal Radio-TV Foundation.)*

"It's time for us to get into TV," is a declaration heard a lot nowadays in both small and large congregations. It often starts with a picture in mind of the Sunday service on a local cable TV system; or the more church-centered expectation of using TV to enhance Christian education. The first approach takes the Church into the complex and expensive domain of broadcast television; the second, affordable and technically manageable, is oriented to producing programing which most likely will never be broadcast. Except for a few parishes with unique resources and capacities, I strongly recommend churches not try to compete in the first domain, but instead to support the work of agencies like our Episcopal Radio-TV Foundation which exists in part to produce programs which qualify to be aired on commercial television. For the average congregation willing to invest two to three thousand dollars, a television ministry can not only enhance Christian education but renew just about every other aspect of parish life. Let me share some ways to use a camera, a few TV lights, a playback machine, and a simple video tape editor:

1. **LAY-MINISTRY TRAINING**: Use TV to tape the training for new members of the altar guild, new acolytes, ushers, chalice administers, lay readers and the like. TV training can be done at a time convenient to the new volunteer and can be an effective means of receiving feedback during practice and actual participation in worship.

2. **NEW MEMBER ORIENTATION**: It takes a while for new members to feel a part of a new church. Video tapes of past special events like the All Saints Day potluck, the parish picnic or annual meeting, the youth group lock-in, etc., quickly give the tone and feel of the parish to the new members. The church might consider giving a tour of the parish on tape with the rector or maybe the original architect as guide. With new resources available for adult education now new members can be oriented both to Anglican church history and practices and the work of the national Episcopal Church. All this only requires a video playback machine.

3. **SACRAMENTAL PREPARATION**: How much better to show a tape to a couple preparing for their child's Baptism than to plow through the service in the Prayer Book trying to imagine how it comes alive. Seeing the community gathered on Sunday, encircling the child in love in the context of the Eucharist far surpasses the priest's Godly counsel towards such experiences; or to show a wedding service to a young couple returning to the Church at the urging of parents for the first time since Confirmation. And how many confirmants remember the bishop's visit of last year or ever seeing an ordination?

4. **PASTORAL COUNSELING**: TV mirrors life often in ways startlingly honest. In counseling, pastors struggle to enable persons to see who they really are, not what they often neurotically imagine to be. TV can be to an individual, a couple, or a family a way to the truth of seeing themselves as others do. It enables one to step outside fantasy and into a new way of viewing body, voice, mannerisms, and ways of being in relationship.

5. **CHRISTIAN EDUCATION**: At first, TV may be seen as an alternative means of transmitting Christian content, the passing on of the Faith when teachers are scarce or untrained; but more effective use of TV in education provides teacher training and programs ancillary to the teacher and pupil in the learning environment. The strange and sometimes hostile atmosphere of a Sunday School room can be sensitized for a child when the familiar TV set is introduced; yea verily, even on Sunday morning. For adult education, because TV is appropriate for small groups, Confirmation classes, renewal groups, etc., with the help of a VCR, a parish can find new direction and life.

To move into non-broadcast TV in the Church in all of the above ways, the Church must be gripped by new vision; we must see beyond the teacher as lecturer, the 50-minute class period, and only print resources to undergird the work, teaching, evangelising, and proclaiming the Church exists to exercise.


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# 7 In 10 Are Church Members

Seven in 10 U.S. adults say they are members of a church or synagogue.

The proportion of adult church or synagogue members declined in the three-decade period between 1947 and 1978. Over the last six years, however, the percentage has levelled out.

It is important to bear in mind that the membership figures reported here are *self-classifications*, representing the proportion of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be stressed that adherents of certain churches – for example, the Roman Catholic and Eastern Orthodox Churches – are considered members at birth.

**RESULTS BASED ON 5 SURVEYS**

The 1984 membership figure is based on an average of five surveys conducted in selected weeks during the year. A total of 7,747 adults, 18 and older, were personally interviewed in 300 scientfically selected localities across the nation.

The question and trend:

*Do you happen to be a member of a church or synagogue?*

**CHURCH/SYNAGOGUE MEMBERSHIP**

**(% Saying they are members)**

| | |
|---|---|
| 1984 | 68% |
| 1983 | 69 |
| 1982 | 67* |
| 1981 | 68 |
| 1980 | 69 |
| 1979 | 68 |
| 1978 | 68 |
| 1977 | 70 |
| 1976 | 71 |
| 1975 | 71 |
| 1965 | 73 |
| 1952 | 73 |
| 1947 | 76** |
| 1944 | 75 |
| 1942 | 75 |
| 1940 | 72 |
| 1939 | 72 |
| 1938 | 73 |
| 1937 | 73 |

* Low point
** High point

Following are the findings by kev groups:

**CHURCH/SYNAGOGUE MEMBERSHIP**

| | |
|---|---|
| National | 68% |
| Men | 63 |
| Women | 73 |
| 18-29 years old | 58 |
| 30-49 years old | 69 |
| 50 and older | 75 |
| East | 67 |
| Midwest | 72 |
| South | 74 |
| West | 57 |
| Catholics | 80 |
| Protestants | 72 |
| Jews | 58 |
| Whites | 68 |
| Blacks | 74 |
| Hispanic | 68 |
| College graduate | 69 |
| College inc. | 70 |
| High school graduate | 67 |
| High school inc. | 67 |
| Grade school | 72 |
| All Baptists | 74 |
| Southern Baptists | 81 |
| Methodists | 71 |
| Lutherans | 76 |
| Presbyterians | 72 |
| Episcopalians | 73 |
| Latter-day Saints | 87 |


**FIVE REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '84***

1. *Religion in America, 1984* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information that can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

5. Specific steps, based on survey data, are suggested as ways to strengthen churches and to improve their outreach.

**HOW TO ORDER**

*Religion in America, 1984* can be ordered from The Gallup Organization, Inc., P.O. Box 310, Princeton, New Jersey 08542 for $25.00.

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# New Religious Preference Data

## PROTESTANTS – 57%, CATHOLICS – 28%, JEWS – 2%

PRINCETON, N.J. – Approximately nine in 10 in the latest surveys state a specific religious preference, with 57% saying they are Protestants, 28% Catholics, and 2% Jews. The remainder state a preference for another church or religion (4%) or no religious preference (9%).

Since 1947 the proportion of Catholics in the population has grown dramatically (from 20% in 1947 to 28% or 29% in recent years), while Protestants declined from 69% in 1947 to 57% today. The proportion of Jews has fallen from 5% in 1947 to 2% in the 70's and 80's. The proportion who give no religious preference has been on a gradual overall uptrend since 1967.

### RESULTS BASED ON 29,216 INTERVIEWS

Here are the results for 1984, based on in-person interviews with 29,216 adults, 18 and older, and the trend:

### TREND IN RELIGIOUS PREFERENCE

| | Protest. | Cath. | Jewish | Other | None |
|---|---|---|---|---|---|
| | % | % | % | % | % |
| – Yearly – | | | | | |
| 1984 | 57 | 28 | 2 | 4 | 9 |
| 1983 | 56 | 29 | 2 | 4 | 9 |
| 1982 | 57 | 29 | 2 | 4 | 8 |
| 1981 | 59 | 28 | 2 | 4 | 7 |
| 1980 | 61 | 28 | 2 | 2 | 7 |
| 1979 | 59 | 29 | 2 | 2 | 8 |
| 1977-78 | 60 | 29 | 2 | 1 | 8 |
| 1976 | 61 | 27 | 2 | 4 | 6 |
| 1975 | 62 | 27 | 2 | 4 | 6 |
| 1974 | 60 | 27 | 2 | 5 | 6 |
| – By 5-year periods – | | | | | |
| 1972 | 63 | 26 | 2 | 4 | 5 |
| 1967 | 67 | 25 | 3 | 3 | 2 |
| 1962 | 70 | 23 | 3 | 2 | 2 |
| 1957 | 66 | 26 | 3 | 1 | 3 |
| 1952 | 67 | 25 | 4 | 1 | 2 |
| 1947 | 69 | 20 | 5 | 1 | 6 |

(Note: Results for some years do not add to 100% because of rounding.)

Following are the latest religious preference results by key population groups:

| | Prot. | Cath. | Jewish | Other | None |
|---|---|---|---|---|---|
| | % | % | % | % | % |
| National | 57 | 28 | 2 | 4 | 9 |
| 18-24 yrs | 52 | 30 | 2 | 5 | 11 |
| 25-29 yrs | 50 | 30 | 2 | 5 | 13 |
| 30-49 yrs | 56 | 28 | 3 | 4 | 9 |
| 50-64 yrs | 62 | 28 | 3 | 2 | 5 |
| 65 & older | 66 | 24 | 3 | 2 | 5 |
| Men | 55 | 27 | 3 | 3 | 12 |
| Women | 59 | 28 | 2 | 4 | 7 |
| East | 40 | 44 | 6 | 3 | 7 |
| Midwest | 63 | 26 | 1 | 2 | 8 |
| South | 74 | 16 | 1 | 2 | 7 |
| West | 48 | 26 | 2 | 10 | 14 |
| Whites | 55 | 29 | 3 | 4 | 9 |
| Blacks | 82 | 7 | * | 3 | 8 |
| Hispanics | 18 | 70 | * | 2 | 10 |
| College grads | 53 | 26 | 6 | 3 | 12 |
| College inc | 55 | 28 | 3 | 4 | 10 |
| H.S. grads | 61 | 27 | 1 | 3 | 8 |
| Not H.S. grads | 62 | 28 | * | 3 | 7 |

* Less than 1%.

Here is the question asked to determine religious affiliation or preference:

*What is your religious preference – Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?*

It should be borne in mind that many of those who state a religious preference may not be formally affiliated with any religious body.

# How Major Faiths In U.S. Vote On Issues Facing The Nation

Sharp differences in opinion are found among adherents of major faiths on key issues facing the nation, as seen in the results of the recent Gallup Poll National Public Opinion Referendum.

Here is the question:

*This card lists various proposals being discussed in this country today. Would you tell me whether you generally favor or generally oppose each of these proposals?*

Here are the results for the nation, for Protestants as a whole, and for persons claiming affiliation with the three largest churches – Catholics, Southern Baptists, and Methodists:

*A ban on all abortions except in the case of rape, incest, or when the mother's life is endangered.*

BAN ON ABORTIONS

| | Favor % | Oppose % | No opinion % |
|---|---|---|---|
| NATIONAL | 50 | 46 | 4 |
| Protestants | 51 | 44 | 5 |
| Catholics | 59 | 38 | 3 |
| Southern Baptists | 60 | 38 | 2 |
| Methodists | 44 | 53 | 3 |

*Prayer in public schools.*

PRAYER IN PUBLIC SCHOOLS

| | Favor % | Oppose % | No opinion % |
|---|---|---|---|
| NATIONAL | 69 | 28 | 3 |
| Protestants | 73 | 24 | 3 |
| Catholics | 72 | 26 | 3 |
| Southern Baptists | 84 | 15 | 1 |
| Methodists | 31 | 64 | 5 |

*Tax increases to reduce the Federal budget deficit.*

TAX INCREASES TO OFFSET DEFICIT

| | Favor % | Oppose % | No opinion % |
|---|---|---|---|
| NATIONAL | 34 | 62 | 4 |
| Protestants | 32 | 63 | 5 |
| Catholics | 37 | 60 | 3 |
| Southern Baptists | 33 | 65 | 2 |
| Methodists | 31 | 64 | 5 |

*Relaxing pollution controls to reduce costs to industry.*

RELAXING POLLUTION CONTROLS

| | Favor % | Oppose % | No opinion % |
|---|---|---|---|
| NATIONAL | 33 | 64 | 3 |
| Protestants | 35 | 61 | 4 |
| Catholics | 34 | 64 | 2 |
| Southern Baptists | 38 | 58 | 4 |
| Methodists | 29 | 67 | 4 |

*Maintaining cost-of-living increases on Social Security benefits.*

MAINTAIN SOCIAL SECURITY COLA'S

| | Favor % | Oppose % | No opinion % |
|---|---|---|---|
| NATIONAL | 88 | 10 | 2 |
| Protestants | 88 | 10 | 2 |
| Catholics | 88 | 10 | 2 |
| Southern Baptists | 85 | 13 | 2 |
| Methodists | 89 | 7 | 4 |

*Reduced defense spending.*

REDUCED DEFENSE SPENDING

| | Favor % | Oppose % | No opinion % |
|---|---|---|---|
| NATIONAL | 50 | 46 | 4 |
| Protestants | 47 | 48 | 5 |
| Catholics | 56 | 41 | 3 |
| Southern Baptists | 44 | 52 | 4 |
| Methodists | 48 | 48 | 4 |

*Tuition tax credits for children attending private or parochial schools.*

TUITION TAX CREDITS

| | Favor % | Oppose % | No opinion % |
|---|---|---|---|
| NATIONAL | 50 | 45 | 5 |
| Protestants | 46 | 49 | 5 |
| Catholics | 65 | 31 | 4 |
| Southern Baptists | 52 | 44 | 4 |
| Methodists | 48 | 48 | 4 |

*(continued on page 3)*

*(continued from page 2)*

*An agreement between the U.S. and the Soviet Union for an immediate verifiable freeze on the testing and production of nuclear weapons.*

**BILATERAL NUCLEAR FREEZE**

| | Favor % | Oppose % | No opinion % |
|---|---|---|---|
| NATIONAL | 78 | 18 | 4 |
| Protestants | 76 | 21 | 3 |
| Catholics | 84 | 14 | 2 |
| Southern Baptists | 74 | 21 | 5 |
| Methodists | 76 | 20 | 4 |

*Increase spending for social programs such as education and Medicare.*

**INCREASE SPENDING FOR SOCIAL PROGRAMS**

| | Favor % | Oppose % | No opinion % |
|---|---|---|---|
| NATIONAL | 74 | 24 | 2 |
| Protestants | 72 | 25 | 3 |
| Catholics | 77 | 22 | 1 |
| Southern Baptists | 76 | 24 | * |
| Methodists | 67 | 30 | 3 |

*Passage of the Equal Rights Amendment to the Constitution.*

**PASSAGE OF ERA**

| | Favor % | Oppose % | No opinion % |
|---|---|---|---|
| NATIONAL | 63 | 31 | 6 |
| Protestants | 59 | 35 | 6 |
| Catholics | 69 | 27 | 4 |
| Southern Baptists | 59 | 39 | 2 |
| Methodists | 57 | 37 | 6 |

*Less than 1%.

The results are based on in-person interviews with 1,590 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period September 28-October 1.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

## *LEVEL OF VOLUNTARISM IN U.S. REMAINS HIGH*

The level of voluntarism in American society remains high, with three persons in 10 (31%) saying they are engaged in volunteer activities such as helping the poor, sick or elderly.

Despite the high mobility of Americans, the rise in the number of women in the job market, and claims by some social observers that Americans are becoming increasingly alienated from one another, the level of involvement in social service activities among Americans is as high, if not higher, today than in 1981, when the figure was 29% and in 1977 when it was 27%.

Young adults, 18 to 24 years of age, are much less likely than their elders to be involved in volunteer activities.

Similar proportions of Catholics (28%) and Protestants (34%) are engaged in activities such as helping the poor, the sick or elderly. And equal proportions of Southern Baptists and Methodists are involved, as shown in the table below:

*Do you, yourself, happen to be involved in any charity or social service activities, such as helping the poor, the sick, or elderly?*

**INVOLVEMENT IN VOLUNTEER ACTIVITIES**

| | |
|---|---|
| 1984 | 31% |
| 1981 | 29 |
| 1977 | 27 |

Here are the findings by key population groups:

| | |
|---|---|
| NATIONAL | 31% |
| 18-24 years | 17 |
| 25-29 years | 33 |
| 30-49 years | 32 |
| 50-64 years | 36 |
| 65 and older | 34 |
| Protestants | 34 |
| Catholics | 28 |
| Southern Baptists | 34 |
| Methodists | 33 |
| Men | 28 |
| Women | 34 |

The results are based on in-person interviews with 1,505 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period December 7-10.

# British Clergy, Laity Far Apart In Beliefs On Resurrection

A majority of Church of England churchgoers* (53%), bishops (67%) and full-time clergy (68%) believe that it is a historical fact that Christ was born of a virgin, but almost a third (31%) of Church of England members believe the Virgin Birth to be a legend. Among Roman Catholic church attenders, 81% believe in the Virgin Birth but Non-Conformists are equally divided between believing it to be either a historical fact or a legend.

These are some of the findings to emerge from the first (British) Gallup Poll on certain doctrinal, moral and political issues in the Church of England today. The study was commissioned by the Church Society, a recognized group within the Church of England. A unique feature of the survey is that comparable questions were asked of laity clergy and bishops. Clearly the fact that the questions had to be understood by the man in the street imposed certain limitations on the theological sophistication which could be introduced into this instrument. The final responsibility for the questionnaire topics and wording lay with Gallup, which consulted a wide range of clergymen within the Church of England and other churches as well as religious correspondents of national newspapers, editors and others.

On the doctrinal areas examined in the survey, the findings show that, in general, the bishops and full-time clergy are fairly orthodox in their beliefs, but among practicing Church of England members there is a considerable diversion in beliefs, particularly in comparsion to Roman Catholics.

For example, with regard to the Resurrection, whereas 84% of all bishops and 77% of clergy believe that Jesus was raised bodily from the dead three days after his crucifixion, only 52% of Church of England members believe in the bodily resurrection. A large group of them (31%) believe that Jesus was not raised bodily from the dead but made his personality and presence known to his disciples in a spiritual but not bodily way. Among a similar group of Roman Catholics, 72% believe in bodily resurrection.

With regard to the gospel miracles, the greatest proportion of Church of England members (45%) believe that the gospel miracles were the gospel writers' interpretations and only a minority (31%) believes that they were historical facts. Among a corresponding group of Roman Catholics, 52% believe that they were historical facts and this rises to 62% among full-time Church of England clergy and 70% among the bishops. Nevertheless, 21% of bishops and 32% of full-time clergy believe that the miracles were gospel writers' interpretations.

Ironically, Catholics (42%) believe more than Church of England members (26%) and Non-Conformists (30%) that the Bible is of Divine Authority and that its teachings are absolutely reliable. The greatest proportion of bishops (63%), full-time clergy (47%) and Church of England attenders (57%) believe the Bible to be mostly of Divine Authority but some of it unreliable. In the national population almost a third (30%) believe the Bible to be mostly a collection of stories and fables. Given these views about the Bible it is interesting to note that the great majority of the national population (65%) still thinks the Church will survive even if the idea that the Bible is of Divine Authority is rejected.

A majority of regular Church of England members (55%) believe that a person who has been divorced and whose former partner is still alive should be allowed to be remarried in the church. Only 29% of regular members believe that a person should not be allowed to remarry. Even among Catholics only 50% believe that a divorcee should not be allowed to remarry in the church. Among bishops the majority (56%) are against remarriage but among the clergy only a minority (44%) are against remarriage. Clearly public opinion is very divided in the Church of England and to a lesser extent in the Roman Catholic Church about the question of divorce.

There is less division on attitudes toward homosexuality. Among the bishops (63%) and fulltime clergy (61%) there is agreement that "the Church can never approve of homosexual acts," whereas among the regular Church of England members 56% agree with the statement. Just over a quarter of full-time clergy (26%) and more than a third of regular Church of England members (35%) disagree that the Church can never approve of homosexual acts. Fifty-six percent of Roman Catholics think the Church can never approve of homosexual acts; conversely, 29% disagree with this.

The vast majority of the British public (69%) thinks the Church should not take sides in political issues and this rises to 74% among Church of England members. In contrast, a majority of bishops (67%) and full-time clergy (59%) thinks the Church should take sides in political issues. Obviously, there is a divergence between the laity and clergy on these issues. The survey reveals that only 22% of the public think the Church should become involved in the miners' strike, but a much greater proportion thinks the Church should speak out on unemployment (38%) and nuclear weapons (36%). Clearly there is a thin dividing line between the general public regarding the Church's rightful concern for major social and moral issues and what can be seen as undue meddling in political issues.

* All percentages quoted for Church of England and Roman Catholic members attended services at their respective churches in the month preceding the interview.

# SURVEY OF BRITISH CLERGY AND LAITY

*Was Jesus raised bodily from the dead, three days after his crucifixion, or did he only make his personality and presence known to his disciples in a spiritual, not bodily, way?*

### JESUS RAISED FROM THE DEAD?

| | General population | Assistant & suffragen bishops | Full-time clergy | Church of England attenders | Roman Catholic attenders | Non-Conformist attenders |
|---|---|---|---|---|---|---|
| Jesus raised bodily from dead | 34% | 84% | 77% | 52% | 72% | 34% |
| Jesus not raised bodily from dead | 33 | 2 | 10 | 31 | 18 | 38 |
| Neither | 5 | 5 | 8 | 1 | 2 | 5 |
| No views | 20 | 0 | 0 | 7 | 5 | 17 |
| Not sure | 9 | 9 | 5 | 8 | 3 | 6 |

### ARE GOSPEL MIRACLES HISTORICAL FACTS?

*Do you believe that gospel miracles are mostly historical facts, mostly gospel writers' interpretations or mostly legends?*

| | General population | Assistant & suffragen bishops | Full-time clergy | Church of England attenders | Roman Catholic attenders | Non-Conformist attenders |
|---|---|---|---|---|---|---|
| Historical facts | 25% | 70% | 62% | 31% | 52% | 28% |
| Gospel writers' interpretations | 38 | 21 | 32 | 45 | 38 | 46 |
| Legends | 26 | 0 | 1 | 17 | 5 | 19 |
| Don't know | 10 | 9 | 6 | 7 | 5 | 7 |

### VIRGIN BIRTH – FACT OR LEGEND?

*Do you believe that the Virgin Birth is an historical fact or a legend?*

| | General population | Assistant & suffragen bishops | Full-time clergy | Church of England attenders | Roman Catholic attenders | Non-Conformist attenders |
|---|---|---|---|---|---|---|
| Historical fact | 35% | 67% | 68% | 53% | 81% | 38% |
| Legend | 46 | 7 | 18 | 31 | 8 | 38 |
| Not sure | 19 | 26 | 13 | 16 | 11 | 23 |

### SHOULD CHURCH TAKE SIDES ON POLITICAL ISSUES?

*Do you think that the Church should or should not take sides on political issues?*

| | General population | Assistant & suffragen bishops | Full-time clergy | Church of England attenders | Roman Catholic attenders | Non-Conformist attenders |
|---|---|---|---|---|---|---|
| Should take sides | 25% | 67% | 59% | 23% | 43% | 25% |
| Should not | 69 | 21 | 34 | 74 | 47 | 72 |
| Don't know | 6 | 12 | 7 | 3 | 10 | 3 |

NOTE: Some totals do not add to 100% due to rounding.